

August 14

1919

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1. PETER 5: 5).

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DEVOTION TO A DIVINE INSPIRATION.

BY LEROI C. SNOW, IN THE *Improvement Era*.

It is my purpose, in this article, to point out the characteristics in the life of Lorenzo Snow which have special application to the development of character, in the hope of awakening in the young people inspiration and action.

If we think of the work of President Lorenzo Snow only from the standpoint of his public achievements, or his Church activity, we would undoubtedly name as his most important accomplishments the remarkable success which he achieved in the United Order, or co-operative movement, in Brigham City; or his revelation in St. George on the subject of tithing, along with the subsequent work which resulted in delivering the Church from its heavy bondage of debt.

These events, important as they were, both in the life of President Snow and in the history and progress of the Church, occurred late in his life, and had little to do with the development of his character. President Snow's special mission, the divinely-appointed work for which the Lord preserved him, was undoubtedly the deliverance of the Church from its financial distress. This was an epoch in Church history, and President Snow was made equal to the accomplishment of this great task through the development of his character and the growth of his faith and integrity, which began early in life. The crowning glory of his life's work was made possible as the result of his unwavering obedience to the sacred call which he heard in his boyhood.

In his youth he had a very promising future. His parents were prosperous and highly-respected people, and he had sufficient

means to carry out his heart's desires. He had decided to follow either a military or a literary career, for both of which he was carefully preparing. He was a commissioned officer in the Ohio militia, and had just finished his studies at Oberlin College. I hope every one who reads this will try to realize what it meant to the young man Lorenzo Snow to give up all his fond hopes and make a complete change in the plans for his future; but instead of a sacrifice, he realized that it meant opportunity for a greater future than he had before hoped for.

What was this call in his youth? God revealed a great truth to him which was the inspiration of his life, and from which we may all learn a valuable lesson through its application in our own lives. Let us see if we can discover this secret in Lorenzo Snow's successful life.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God" (Philippians 2: 5, 6).

In May, 1836, after a blessing-meeting, to which he had been invited, in the Kirtland temple, the Patriarch, Father Joseph Smith, said to Lorenzo Snow: "You will soon be convinced of the truth of the latter-day work, and be baptized, and you will become as great as you can possibly wish—even as great as God, and you cannot wish to be greater."

What a remarkable promise! It astonished the young man and awakened thoughts in his mind of which he had never before dreamed. Two weeks later, in June, 1836, at the age of twenty-two, he was baptized by Apostle John F. Boynton.

About three weeks after his baptism, Lorenzo Snow received a wonderful vision which he tells in his own language, in his journal, as follows:

"I had no sooner opened my lips in an effort to pray than I heard a sound, just above my head, like the rustling of silken robes, and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me, from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding. I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the holy priesthood, and the fulness of the gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element (the gift of) the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion by water; dispelling forever, so long as reason and memory last, all possibility of doubt or fear in relation to the fact handed down to us historically, that the 'Babe of Bethlehem' is truly the Son of God; also the fact that he is now being revealed to the children of men, and communicating knowledge, the same as in the apostolic times. I was perfectly satisfied,

as well as I might be, for my expectations were more than realized, I think I may safely say in an infinite degree. * * * That night as I retired to rest, the same wonderful manifestations were repeated, and continued to be for several successive nights. The sweet remembrance of those glorious experiences, from that time to the present, bring them fresh before me, imparting an inspiring influence which pervades my whole being, and I trust will to the close of my earthly existence."

This heavenly vision so enlightened his mind and opened the eyes of his understanding that Lorenzo Snow began to comprehend the remarkable promise made to him by the Patriarch of the Church, in the Kirtland temple before his baptism. He continued to dwell upon the thought of the possible progress of man and his destiny. A few months later, during the same year, another inspired blessing was pronounced upon his head by the Patriarch, Father Joseph Smith, in which miraculous promises were made. The following is quoted from the blessing:

"Brother Snow, in the name of Jesus Christ and by authority of the holy priesthood, I lay my hands upon thy head and give thee a father's blessing. I ask God to have mercy upon thee who art but a youth. Thou hast been diligent in thy application to learning. God has looked upon thee from all eternity and has been bountiful in gifts; he has given thee intelligence, talent, and great faculties of mind that thou mightest be useful in His cause. Thou hast a great work to perform. God has called thee to the ministry; thou must preach the gospel to the inhabitants of the earth. Thou shalt become a mighty man. Thou shalt have great faith, even like the brother of Jared. Thou shalt have power to translate thyself from one planet to another, * * * power to rend the vail and see Jesus Christ at the right hand of the Father, * * * there shall not be a mightier man on earth than thou; thy faith shall increase and grow stronger till it shall become like Peter's—thou shalt restore the sick; the diseased shall send to thee their aprons and handkerchiefs, and by thy touch their owners shall be made whole. * * * Thou shalt have long life; * * * yet not be old: age shall not come upon thee; the vigor of thy hand shall not be abated, and the vigor of thy body shall be preserved. * * * No power shall be able to take thy life as long as thy life shall be useful to the children of men. * * * —Given in the Kirtland temple, December 15, 1836, by Joseph Smith, Sr., Patriarch."

There is little wonder that Lorenzo Snow was amazed at this extraordinary blessing and promise, especially in the face of the predictions of several noted physicians, who had shortly before told him that he could not live more than a few years.

But here again the great thought was emphasized—the possible progress and development of man through obedience and faithfulness to the gospel. This truth was being grounded deeper and deeper into his soul, and it was constantly upon his mind.

In the spring of 1840, just before leaving on his first mission to England, Lorenzo Snow spent an evening in the home of his friend, Elder H. G. Sherwood, in Nanvoo. Elder Sherwood was

endeavoring to explain the parable of the Savior about the husbandman who sent forth servants at different hours of the day to labor in the vineyard. While thus engaged in thought this most important event occurred, as told by President Snow himself:

While attentively listening to his (Elder Sherwood's) explanation, the Spirit of the Lord rested mightily upon me—the eyes of my understanding were opened, and I saw as clear as the sun at noon-day, with wonder and astonishment, the pathway of God and man. I formed the following couplet which expresses the revelation, as it was shown to me, and explains Father Smith's dark saying to me at a blessing-meeting in the Kirtland temple, prior to my baptism, as previously mentioned in my first interview with the Patriarch:

As man now is, God once was:
As God now is, man may be.

I felt this to be a sacred communication which I related to no one except my sister Eliza, until I reached England, when in a confidential, private conversation with President Brigham Young, in Manchester, I related to him this extraordinary manifestation."

Soon after his return from England, in January, 1843, Lorenzo Snow related to the Prophet Joseph Smith his experience in Elder Sherwood's home. This was in a confidential interview in Nauvoo. The Prophet's reply was: "Brother Snow, that is true gospel doctrine, and it is a revelation from God to you."

Let us understand clearly that while Lorenzo Snow, through a revelation from God, was the author of the above couplet expression, the Lord had revealed this great truth to the Prophet and to Father Smith, long before it was made known to Lorenzo Snow. In fact, it was the remarkable promise given to him in the Kirtland temple, in 1836, by the Patriarch, that first awakened the thought in his mind, and its expression in the frequently quoted couplet was not revealed to President Snow until the spring of 1840. We cannot emphasize the fact too strongly that this revealed truth impressed Lorenzo Snow more than perhaps all else; it sank so deeply into his soul that it became the inspiration of his life and gave him his broad vision of his own great future and the mighty mission and work of the Church.

Four years after this revelation to Lorenzo Snow, and more than a year after he related it to Joseph Smith, the Prophet himself expressed the same idea in a public sermon. This was during the General Conference, Sunday afternoon, April 7th, 1844. In referring to the death, a short time before, of Elder King Follett, the Prophet preached a general funeral sermon. This was one of his last sermons, as the martyrdom occurred less than three months later. This sermon was first published, in part, about six weeks after the martyrdom, in the August 15th, 1844, issue of the *Times and Seasons*, and seventeen years afterward, in 1861, it appeared in Vol. 23 of the *MILLENNIAL STAR*. It was also printed in the

January number of the *Improvement Era*, in 1909, with explanatory footnotes by Elder B. H. Roberts.

The King Follett sermon, as it is called, was reported by Willard Richards, Wilford Woodruff, Thomas Bullock, and William Clayton, in longhand. After its first publication, in 1844, it was revised and corrected before its publication, in 1861. While absolutely no change is made in this thought of the destiny of man, the later wording is clearer and better and is a result of careful comparison and consideration by those who reported and heard the discourse. (For further explanation, see *History of the Church*, Vol. 4, page 556; Vol. 6, pp. 248-54).

There are two references in this sermon to the idea of the possible progress and development of man, which I quote, both from the *Times and Seasons* and from the *MILLENNIAL STAR*; the words in italics having been added in the later publication:

Times and Seasons, Aug. 15, 1844.

First, God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the vail was rent to-day, and the great God, who holds this world in its orbit, and upholds all things by his power; if you were to see him to-day, you would see him in all the person, image, and very form as a man: for Adam was created in the very fashion and image of God: Adam received instruction, walked, talked and conversed with him, as one man talks and communes with another.

These are incomprehensible ideas to some, but they are the simple and first principles of the gospel, to know for a certainty the character of God, that we may converse with him as one man with another, and that God himself, the Father of us all, dwelt on an earth the same as Jesus Christ himself did, and I will show it from the Bible.

MILLENNIAL STAR, 1861.

God himself was once as we are now. And is an exalted Man, and sits enthroned in yonder heavens! That is the great secret. If the vail were rent to-day, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him to-day, you would see him like a man in form—like yourselves in all the person, image, and very form as a man: for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another.

These are incomprehensible ideas to some, but they are simple. It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, *and that he was once a man like us*; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.

(TO BE CONCLUDED).

THE ESQUIMAUX.

PERHAPS there is no people extant of whom there has been such a diversity of statement and opinion expressed as the Esquimaux or Inuit, as they call themselves. By the majority of writers, these people have been stigmatized as dirty, gluttonous, and untruthful, and as weak and indolent; while a smaller number of observers have found in them traces of character of a high order, such as are rarely found in savages. Much of this difference of opinion arises from the season of the year in which they have been seen and the locality where they live. True, those of Greenland and the west shores of Davis Strait and Baffin Bay cannot be said to be particularly clean at any season of the year, as they become so badly smoked in their half underground winter dwellings. However, during the short summer of the Arctic regions, the Esquimaux are not seen to advantage, as they then wear their oldest and worst clothing. But this is not all. On a coast line of fully five thousand miles from Behring Strait to Labrador, there is a diversity of the modes of life and a variety of character which cannot be accounted for only by circumstances, as they are evidently all of the same stock. Approximate identity of language is certainly a great evidence of this, as the tribes of East Maine and Labrador are found to be able to communicate freely with those at the mouth of the Mackenzie river, three or four thousand miles away. The Esquimaux have a tradition that they came from the setting sun, and that they crossed water. They most certainly give evidence of having enjoyed a far more civilized condition, according to Mr. Rae. They treat their wives and children kindly, and they are grateful for kindness. This they showed in a very pleasing way to the party of the gentleman named, by sending seal's fat when it was needed, and taking no pay, as they said that the party had been kind to some of their old people when they were away hunting. When sitting in another's tent, if they saw preparations for eating, they would immediately get up to go away, and would only remain on being formally invited. The old folks left in the care of the party were never known to beg; indeed, it was not until a servant was sent to their tents that it was discovered that they were out of food. During two long seasons the value of a sixpence was never stolen from them, and they considered it perfectly safe to leave their tents in charge of some of the older people. Nor did they see any instances of the huge eating so often attributed to them. People are apt to forget that a mixed meal of bread and meat will be quite as satisfying as twice the weight of meat alone. Sir John Richardson was surprised to observe that some of his men—Esquimaux—consumed only seven and a half pounds each per day, the full ration being eight pounds of venison.

We are accustomed to read that the Esquimaux are a diminutive

race, but Mr. Rae declares that after studying the true Londoner, as he has done, he is inclined to think, without actual measurement of either, that the Esquimaux are as tall as the natives of his city and much heavier. When sitting they do not appear so short; the defect of stature is probably due to the shortness of the lower limbs. Professor Flower, of the Royal College of Surgeons, states that of three Esquimaux skeletons he examined, two of them had an additional bone in the vertebral column of the back, that is, twenty-five bones instead of twenty-four.

The Esquimaux women, when young, are pleasant-looking, almost pretty little creatures. They are extremely solid and compact, with small feet and hands and well-formed limbs.

On one occasion some of Mr. Rae's men having occasion to lift some of these young women out of a boat (the latter not wishing to wet their feet) declared that they were the heaviest things they had ever carried, and but for very shame they would have dropped them to the ground. They had taken them up as they would a little child, hence their mistake.

These Indians are described as a wild looking and powerful race. On all the coast line east of the Mackenzie, the white man has ever been received and treated as a friend. Some may think it quite as ridiculous as novel to assert that the Esquimaux are scientific. But they may be surprised when they hear an account of the results of their philosophical genius. The goggles, which they have invented to protect their eyes from the glare of the sun, with their narrow slittings to admit only a small amount of light, the blackened inner surface of the lenses and their projection (like the tip of a cap) are all but perfect. Their iced sledge-runners enable them to draw double loads; their *Lanak* is as complete a model for speed as the most perfect racing boat, and the Esquimaux is the only canoe-man known who can capsize his boat and, without changing his position, right her again. Their spear for taking salmon is the most excellent our explorer had ever seen, and their harpoon is so formed that, as the whalers say, "It can't possibly draw."

Ask ten persons how they would kill frostbite; perhaps eight out of the ten will say rub with snow. Very well, but the Esquimaux understands that this is right when the frozen person is in a warm room, but wrong if he is exposed to a low temperature. Professor Rae relates a lesson he was taught one very cold day by a little Esquimaux woman. She observed his cheek white, when she immediately applied her warm hand to the part, pressed it softly and gently moved the skin over the bone beneath. The circulation was immediately started, and the natural color restored. This our adventurer calls science and common sense; yet, not all that he encountered among them, led him to a very good opinion of that peculiar people.

F. E. BARKER.

THURSDAY, AUGUST 14, 1919.

EDITORIAL

RESPECT AUTHORITY.

IN all our conferences the Latter-day Saints are called upon to sustain, by their votes, the officers chosen to preside over them. These votes are quite commonly unanimous and given freely with the best intention, on the part of those present, to really uphold the persons for whom they are voting, in the places to which they are appointed. It was a particularly impressive ceremony, at the last general conference of the Church, when the new First Presidency was sustained, and the voting was done, in the order of the Priesthood quorums. The constant practice of frequently voting for the general, stake, conference, ward and branch officials constitutes the Church about the most democratic organization on earth. That *vox Dei vox populi*, is a truism among the Latter-day Saints.

There being no question of the loyalty of the saints in upholding the authorities over them, there is still need of instruction, as to the method and manner of doing so. The organization of the Church is well nigh perfect, so far as the conditions demand and the people are prepared to receive and sustain it. It began in a small way, as to membership and presiding authorities, but it has grown tremendously and its elastic system has permitted its expansion to cover the populous cities and states, where the people are gathered in great numbers, and the missions and conferences to the remotest small branch in foreign lands, and upon the islands of the sea. Everywhere the organization survives and its authorities are recognized and sustained.

Sustaining Church officials, from the highest to the least, signifies obedience to the doctrines and instructions of the Church, and respectful acquiescence and help from the priesthood and the people in the same order. There is order everywhere when all learn to do their parts, respectively; the presiding authorities in their positions of responsibility, and all subordinate authorities and members in their place and order. To make a needed application of this principle we should occasionally review our relations with each other. As members among themselves, respect for each other's standing and experience in the Church, is guide enough to maintain good feeling and fellowship—that a measure of consideration and deference is due and can be becomingly paid by new and inexperienced members towards their elders is worth observing. In the relation of members and those holding

the lesser offices of the Priesthood to their elders, acting as missionaries, and officiating as Presidents of the branches and conferences, a certain deference to their authority is expected and necessary. It gives weight and dignity to the administration of any officer to receive the courteous attention, and the expression by word or act of a willingness to honor his office, from those under his presidency or guidance; and it is faith-promoting and strengthening to members who practice such conduct, in the right spirit of it. Properly observed the association of members with missionaries and branch officials partakes of the nature of the less familiar relation of children to their parents, and of pupils to their teachers. Confidence, dependence upon one hand met with kind, loving ministry upon the other, working together for the mutual upholding of faith and understanding in all things pertaining to the life and development of saints—members of the body of Christ.

In the relations of officials of the branches and conferences, as in the wards and stakes of Zion, and of these to the Mission Presidents and to the General Church authorities there is a perfect order to be observed. When it is understood and acted upon, it conduces to the agreeable expedition of the business of the Church, which is the purpose of the creation of offices in the Church. It has long since been learned and is the almost universal practice among the General authorities and throughout the stakes of Zion. It is perhaps somewhat less understood in the outside missions, conferences and branches. This was commented upon in a discourse delivered by President Joseph F. Smith at Blackburn, at the time he visited Europe in 1906, when Elder Heber J. Grant was presiding over this mission. It will serve as a guide to the young men now coming into authority as branch and conference presidents throughout the mission, to quote in part from this sermon. He said: "Now when President Grant comes to this conference or to this meeting it is his right to say to the president of the branch, 'I will take charge of this meeting here to-day.' He does not need to be asked to do it. He can say, 'I will do it'; or he can appoint one to take charge of the meetings. Why? Because he is the presiding officer, and it is not right to think or to entertain the thought for a moment that he cannot go into any branch or conference in this mission and take charge whenever he wants to. It is not like a regular stake or ward of Zion. And yet it is right, when one of the apostles is sent to a stake or ward of Zion to go and say, 'Here bishop, I will take charge here now. I have been sent here for such and such a purpose.' He has a right to do it. I saw in certain places that the presiding officer did not seem to understand his position. I want to say that President Heber J. Grant is the presiding officer of the Church of Jesus Christ of Latter-day Saints in Great Britain, and this is the position into which he has been called, and you should always refer things to him.

When he comes to this branch the president of the branch should say, 'Now, Brother Heber, you will please take the work into your own hands.' President Grant can then do as he thinks best."

The principle involved in this deference to authority is plain enough, with a moment's reflection. When observed, it keeps open the channel of authoritative administration from the head—the source of our inspiration—down to the least official and the humblest member.

J. F. W.

CONFERENCE APPOINTMENTS.

THE Semi-Annual Conferences of the British Mission are appointed to be held as follows:

| | | | | | |
|------------|-----|-----|-----|-----|--------------------------|
| Birmingham | ... | ... | ... | ... | Sunday, August 31, 1919. |
| Bristol | ... | ... | ... | ... | .. Sept. 7, .. |
| Hull | ... | ... | ... | ... | 14, .. |
| Irish | ... | ... | ... | ... | 21, .. |
| Leeds | ... | ... | ... | ... | 28, .. |
| Scottish | ... | ... | ... | ... | .. Oct. 5, .. |
| London | ... | ... | ... | ... | 12, .. |
| Manchester | ... | ... | ... | ... | 19, .. |
| Newcastle | ... | ... | ... | ... | 26, .. |
| Norwich | ... | ... | ... | ... | .. Nov. 2, .. |
| Nottingham | ... | ... | ... | ... | 9, .. |
| Liverpool | ... | ... | ... | ... | 16, .. |
| Sheffield | ... | ... | ... | ... | 23, .. |

The respective Conference Presidents are requested to make the necessary arrangements for these conferences in ample time, and to notify this office, and give public notice, when details as to time and place of meetings are perfected.

GEORGE ALBERT SMITH,

President of the European Mission.

LESSER LIGHTS OF THE BOOK OF MORMON.

TEANCUM.

IN that glorious galaxy of patriot-priests, or warrior-prophets, call them what we may, to whose stern integrity, inspired valor, and unflinching virtue the Nephite Republic, in its earlier days, owed so much of its stability, and was so greatly indebted for its perpetuity, Teancum shines amongst the brightest. View him from whatever point we please, there is no mistaking the man—his ardent disposition, his fiery impetuosity, his zealous patriotism, his undaunted courage, his love of liberty, his entire disinterestedness, shine forth in every action. Indeed, we might almost call him rash, so little did he consider his personal safety when he

thought the good of his country required the sacrifice. In picturing the heroes of those days, Teancum looms up before us almost as a Hotspur or Murat. In our mind's eye we can see him charging the solid phalanxes of the Lamanites, rushing at full speed towards the enemy several lengths ahead of his line of battle; his commanding presence inspiring confidence, his unwavering voice ringing out the word of command, his bright armor shining in the sun, and his anburn hair streaming from beneath his helmet, as, regardless of all save the liberties of his country, he falls upon the thickest of the foe, seeking out their chief captains, that by their death an end may possibly be put to the horrors of war. Thus we find him slaying with his own hand, at different times, Morianton, Amalickiah and Ammoron. In fact, it is quite noticeable that in nearly all the great battles of this age, the Nephites appear to have made it a conspicuous part of their tactics to slay the commander of the opposing hosts; so fell Amlici, Morianton, Jacob, Coriantumr and others.

Teancum appears to have had command of the Nephite army of the North (under the direction of Moroni, the Commander-in-Chief of all the forces of the Republic), and to have had committed to him the defense of the Land Bountiful and the Isthmus of Panama. His first exploit to which our attention is drawn is the defeat of the dissatisfied people of the hot-headed Morianton, who, having unjustly quarrelled with their neighbors, the people of the City of Lehi, and being apparently aware of the unrighteousness of their cause, determined to migrate to the land northward, and there establish an independent government. Such a movement being evidently dangerous to the peace and stability of the Republic, Moroni determined to prevent the accomplishment of their scheme. He dispatched Teancum at the head of a body of troops to head them off. This the gallant officer succeeded in doing, but not until they had reached the Isthmus, when a stubbornly-fought battle ensued, in which Teancum slew Morianton with his own hand, and compelled the surrender of his followers (B. C. 68). The prisoners were brought back, the grievances of the two peoples were investigated, a union between them brought about, and both were restored to their own lands.

In the following year (B. C. 67). Amalickiah, the apostate Nephite who reigned over the Lamanites, commenced his devastating invasion of the Atlantic provinces of the Nephites, commencing at Moroni, on the extreme southeast, he gradually advanced northward, capturing and garrisoning all the Nephite cities along the coast, until toward the close of the year he reached the borders of the land Bountiful, driving the forces of the Republic before him. At this point he was met by Teancum and a corps of veterans renowned for their courage, skill and discipline. The Lamanite leader endeavored to force his way to the Isthmus, with the intention of occupying the northern con-

minent. In this he was foiled, for the trained valor of Teancum's warriors was too much for that of Amalickiah's half-savage hordes. All day the fight lasted, and at night the worn out soldiery camped in close proximity, the Lamanites on the sea beach, and the Nephites on the borders of the land Bountiful.

It was the last night of the old year (according to Nephite reckoning); the great heat and the terrible efforts of the day had overcome both officers and men. The murmur of the Atlantic's waves sounded a soft lullaby in the ears of Amalickiah and his men, who, for the first time during the campaign, had suffered a check in their triumphal march. Even Amalickiah slept; but not so with Teancum. He was brooding over the wrongs and perils of his beloved country, and his own sufferings, the deadly fruit of one man's insatiate ambition. As he pondered, he grew more angry, and at last determined by one desperate stroke, to put an end to the war; or, if not that, at least to slay the cause of it. Taking one servant with him, he secretly stole out of his own camp into that of his enemy. A deathlike silence reigned in both. Cautiously and unobserved he searched out the royal tent. There lay the foe; there lay his guards, all overcome with resistless fatigue. To draw his javelin, to thrust it into the king's heart and then flee, was but the work of a moment, and so adroitly did he fulfill his purpose, that the traitor died without a struggle or a cry, and it was not until the morning that his guards discovered that the hosts of Lamau were without a head.

When Teancum returned to his own warriors, he awoke them from their slumbers and rehearsed to them all that he had done. It is not difficult to imagine their enthusiasm, which, lest they should arouse the enemy, they were compelled to restrain. Nor does it require any very great stretch of fancy to believe we can hear Teancum's patriotic appeal. How he incited them to valor by the recollection of Israel's ancient warriors, by the love they bore to their wives and little ones; how he pictured the horrors of the Lamanite invasion—homes desolated, temples defiled, the true church prostrated, the idols triumphant. And then invoking the protection and guidance of the Lord of Hosts, he would say: "Oh, Thou sole Ruler amongst unnumbered worlds, to whom all things submit, be with us, thou God of our fathers, Abraham, Isaac and Jacob. Gird on thy sword, thou Most Mighty One, go forth with our hosts in the day of battle; add to their inherited valor that confidence which springs from Thy presence. As thou went before Moses, and Joshua, and Jephthah, and Gideon, and Nephi and Alma, so go before us in the power of thy might. Pour into our hearts the spirit of thy departed servants, and inflame us with thine own, that whilst led by thy hand and fighting for the liberties thou hast confirmed unto us, we may ever march to victory, that the people may be comforted, thy Church preserved, and thy Most Holy name be glorified."

Fearing that when the Lamanites awoke they, in their desperate anger, might make a sudden onslaught, Teancum kept his men under arms during the remainder of the night. But when the Lamanites saw his preparations they were affrighted, and hastily retreated to the neighboring city of Mulek, where they shut themselves up. Each commander now felt only sufficiently strong to act on the defensive, and Teancum employed his soldiery in vigorously strengthening the fortifications of the land Bountiful, and also, by Moroni's orders, the Isthmus which formed the natural northern boundary of that land. Moroni likewise desired him to harass and scourge the enemy whenever opportunity offered, but they kept too closely within their fortifications for much to be done in this way. This state of mutual watching, without any aggressive movements, continued for some time. Once Teancum, by Moroni's direction, made reconnoissance in force towards Mulek, but he found it too strongly fortified to warrant an attempt to capture it by assault. He, therefore, retired to Bountiful and awaited Moroni's arrival, that officer being now conducting operations in the southwest, in the region lying between the Pacific Ocean and the upper waters of the Sidon; where, also, Ammoron, Amalickiah's brother and successor, was directing the movements of the invaders. Moroni did not rejoin Teancum until the end of the year B. C. 65.

At the commencement of the next year a grand council of war was held at the Nephite headquarters. Efforts had been made to induce the Lamanites to come out and fight on the open plains between Mulek and Bountiful, but their leaders very prudently declined. It was therefore decided to make an effort to draw them out by strategem. The Nephite army was divided into three divisions, commanded by Moroni, Lehi and Teancum respectively. Teancum advanced with a small body of men near to the walls of Mulek. The Lamanites, noticing his weakness, sallied forth to capture him. He retreated rapidly northward along the sea beach, in well-feigned trepidation. The enemy followed in hot pursuit. When they neared Bountiful, Lehi and his men marched out, covered the retreat, and confronted the now fatigued legions of Laman. Jacob, their leader, ordered a retreat to Mulek; Lehi leisurely advanced, till they reached the place where Moroni's command blockaded the road. Then both Nephite commanders met the Lamanites in the shock of battle, front and rear. The Lamanites were disastrously defeated, Jacob was killed and Mulek fell into the hands of the Nephites. This was the turning point in the war, for from this time the patriots gradually regained their lost cities.

We have no details of the services of Teancum in the brilliant campaign that followed, during which the tide of victory rolled resistlessly down the Atlantic shore. In the year B. C. 62, Moroni was compelled to march to the rescue of the Chief Judge, Pahoran,

who had been driven out of the City of Zarahemla by a traitorous body of royalists, who took advantage of their country's misfortunes to advance their own ambitious schemes. Moroni then left Lehi and Teancum in command of the forces in the east. When the royalist movement had been overthrown, and Pahoran had been reinstated on the judgment seat, Moroni returned to the work of driving out the invaders. The details of this campaign belong more properly to the life of Moroni than Teancum; we will therefore simply say that at last the soldiery of Ammoron were driven out of every Nephite City on the Atlantic sea-board, except the outlying one, called Moroni, where the whole of the invading host were massed for a final desperate stand, and around which Moroni, with hurried and lengthened marches, had concentrated his warriors.

It was the night before an expected decisive battle, and the Nephite officers and soldiery were too worn out to either devise stratagems or execute them. Teancum alone was in a condition of unrest. He remembered with intense bitterness all the bloodshed, woes, hardships, famine, etc., that had been brought about in this great and lasting war between the two races, which he rightly attributed to the infamous ambition of Amalickiah and Ammoron. He reflected how he had slain the former, and determined that as he had slain Amalickiah, so should Ammoron fall. In his anger he stole forth into the enemy's camp, let himself over the walls of the city, sought out the king's tent, and when he had found out the object of his search, he cast a javelin at him, which pierced him near the heart; but, unlike Amalickiah, Ammoron's death was not instantaneous, he had time to wake up his servant before he passed away. The alarm was given, the guards started in pursuit, Teancum was overtaken, caught and slain. On the morrow Moroni attacked the Lamanites, defeated them with great slaughter, captured the city, and drove them entirely out of Nephite Territory. (B. C. 61).

The writer of the Book of Alma records: "When Lehi and Moroni knew that Teancum was dead they were exceedingly sorrowful; for behold, he had been a man who had fought valiantly for his country, yea, a true friend to liberty, and he had suffered very many exceeding sore afflictions. But behold, he was dead, and gone the way of all the earth."

GEORGE REYNOLDS.

STUDY OF NATURE.

"To him who, in the love of nature, holds communion with her visible forms she speaks a various language."

The work of nature, written within and without by the finger of God, is a great unsealed book. Its pages contain the truths of eternity written in beautiful simple language. Moral and divine

lessons can be learnt from its sacred pages. The Author of this book is the Father of the human race. We are His children and we have all received our birth-right from Him; we have an inalienable right by our presence here, to enjoy the rich feasts that are all before our eyes, in the many-hued flowers that deck the field and meadow, the feathery warblers that enliven the vast forests and the changing beauties of the sky, and the broad expanse of sea and land. No subject is more worthy of study, nor repays the labor of study with richer rewards, than the study of the grand harmonies of nature and their adaptation to the wants of man and beast and bird.

The material world is governed by general laws administered in the same way in all parts of the vast domain of God. Whether we traverse plains, climb mountains, or sail on the briny deep, we find that the elements of nature operate with the same uniform laws. The earth and its teeming millions of animated beings, through every grade of created intelligence, are governed by eternal laws that are inscribed in indelible characters over the whole face of nature. This book of nature has been open to man ever since the dawn of creation, and yet but few, comparatively speaking, have deeply pondered its divine teachings. Millions have been born upon our fair earth who have lived in luxury, surrounded by every earthly blessing, and passed away without breathing a prayer of thanks to the supreme Ruler of the universe, or learning the moral lesson from the golden lesson of His sacred volume. The world's greatest teachers have ever been students of human nature, in all its different aspects. Many illustrious names are on record, who have taught from nature's text-book. First and foremost of all these stands the name of the Savior. Many of the lessons which He taught were not new truths. They had been presented to man in the book of nature for his instruction ever since the world began. His simple and beautiful parables and illustrations are interpretations of the silent language of nature. The Great Teacher taught men how to read and understand this language. How lovingly and eloquently He refers to the fowls of the air, the lilies of the field, the vine and its branches, and the lost and wandering sheep.

Those who have not studied with delight the works of nature, should commence to observe, think, read and talk about any of the natural objects in creation. New wonders and beauties will then be seen in every ramble through forest, field or meadow. Those who have entered this magnificent temple of knowledge, should encourage others to follow. The youth should receive careful training in this direction. We should all so study the works of nature that we may be enabled, with prayerful and humble hearts, to rise above the study of nature, to the study of nature's God.

WILLIAM H. APPERLEY.

FROM THE MISSION FIELD.

Outings.—The Sunderland and South Shields branches of the Newcastle conference met together on August 4th, 1919, at Hylton, and spent the time playing the usual games. Tea was provided for the Sunday-school children. A hymn and prayer brought an enjoyable day to a close. Fifty persons participated.

The Gateshead branch of the Newcastle conference spent an enjoyable time on August 4th, 1919, in a picnic for that branch, and entertained the Sunday-school children.

Pioneer Day Outing.—The Pontypool branch of the Bristol conference celebrated "Pioneer day" July 24th on the top of one of the mountains of the Brecon range. A sumptuous luncheon was served, after which several games were participated in. A meeting was also held in which President Frederick G. Day and Elder William H. Horlacher and Branch President Richard C. Thomas explained pioneer day and paid tribute to the venerable pioneers. The day was concluded by the soulful and harmonious singing of the "Songs of Zion" by the faithful Welsh saints present.

Branch Conference.—Sunday, August 3rd, 1919, a branch conference was held in Edinburgh, President James E. Rennie, Elders Leonard A. Higgins and William Easton in attendance. Two sessions were held. The speakers were Elders William Easton, Samuel B. Ferguson, Leonard A. Higgins, John Richardson and President James E. Rennie. Between the addresses a duet was sung by President Rennie and Elder Higgins. The mission and branch authorities were presented and unanimously sustained. A pleasing feature of the evening meeting was a duet sung by Sisters May and Flo Higgins, who were visiting from Bradford. Both meetings were well attended. All present enjoyed the rich outpouring of the Spirit of the Lord.

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